

12

A DECLARATION

Of the Lords and Commons assembled in
PARLIAMENT.

Sent to the generall Assembly of the Church of *Scotland*.

With their Answer thereunto.

Expressing their care to prevent the effusion of Christian
blood; and their affections to Reformation.

Ordered by the Lords and Commons, that this be forthwith printed and published.

H. Elsynge, Cler. Parl. D. Com.

Manifested in these interchangeable passages betweene them, *viz:*

1. *A Declaration of both Houses of Parliament, to the generall assembly in Scotland.*
2. *A letter sent by some Ministers in England to the generall Assembly in Scotland.*
3. *His Maiesties Letter to the generall Assembly in Scotland.*
4. *The Petition of the Generall Assembly in Scotland to the Kings Maiesty.*
5. *The Declaration of the Generall Assembly in Scotland to the Parliament in England.*
6. *The Answer of the generall Assembly in Scotland, to the Ministers in England.*
7. *The Commission of the Generall Assembly for publique Officers, for executing their affaires with the King and Parliament.*
8. *An Act anent the Assemblie desires to the Councel and Commissioners of peace.*
9. *The Petition of the Commissioners to the Assembly of Lords of the secret Counsell.*
10. *The Petition of the Lords of the secret Counsell to his Maiesty.*
11. *An Act discharging all Petitions in the name of the Kirke, without their Knowledge.*
12. *An indictment for a Fast and the causes thereof.*
13. *The Order for the Lord Maitlands going to his Maiesty, and to the Commissioners of this Kingdome.*
14. *The Petition of the Scotch nobility, and Knights, &c. in Ireland to the Assembly in Scotland.*
15. *An Act grving commission to the Ministers sent to Ireland.*

LONDON,

Printed by *A. N.* for *Richard Lownds*, and are to be sold at his Shop
without Ludgate, 1642.

A Declaration of both Houses of Parliament, sent to the Generall Assembly of the Church of Scotland.

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He Lords and Commons in this present Parliament assembled, finding to their great griefe, that the distractions of this Kingdome doe daily increase, and that the wicked counsell and practice of a Malignant party amongst us, if God prevent them not, are like to cast this Nation in blood and confusion, refusing to all the World, how earnestly they desire to avoid a Civill War, they have addressed themselves in an humble supplication to his Majesty, for the prevention thereof, a Copy of their Petition, they have thought fit to send to the Nationall Assembly of the Church of Scotland, to the intent that that Church and Kingdome, whereunto they are united by so many, and so neere bands, as well Spirituall as Civill, may see, that the like mind is now in them that formerly appeared to be in that Nation; And that they are as tender of the effusion of Christian blood on the one side, as they are zealous on the other side of a due Reformation, both in Church and State: in which work, while they were labouring, they have bin interrupted by the plots and practices of a malignant party of Papists and other ill-affected persons, especially of the corrupt and dissolute Clergy, by the incitement and instigation of Bishops and others, whose avarice and ambition being not able to beare the Reformation endeavoured by the Parliament, they have laboured (as wee can expect little better fruit from such trees) to kindle a flame, and to raise a combustion within the bowels of this Kingdome, which if by our supplication to his Majesty, it may be prevented, and that according to our earnest desire therein, all force and warlike preparations being laid aside, we may return to a peaceable and Parliamentary proceeding; We do not doubt but by the blessing of God upon our endeavours, wee shall settle matters both in Church and State, to the increase of his Majesties Honour and State, the peace and prosperity of this Kingdom; and especially to the glory of God by the advancement of the true Religion, and such a Reformation of the Church, as shall be most agreeable to Gods Word: out of all which there will most undoubtedly result a just, stable, and firme union betwixt the two Kingdoms of England, and Scotland, which according to our Protestation, wee shall by all good ways and means, upon all occasions labour to maintain and preserve.

A Letter sent by some Brethren of the Ministers of the Church of England, to the Generall Assembly of the Church of Scotland.

Right Reverend in our Lord and Saviour,

VVE received with much joy and satisfaction, the answer of your Generall Assembly, vouchsafed us to our Letters of the last year: Some of us in name of our Brethren, thought it then fit by Master Alexander Henderson (a Brother so justly approved by you, and honoured by us) to return our desired thanks: And we now further think it equall upon this occasion, to make a more publick acknowledgment of such a publick favour: You were then pleased to give us faire grounds to expect that Brotherly advice and endeavours, which the common cause of Christ, and the mutuall interest of the united Nations, command us now again to aske, if not to challenge. We doubt not but your experience, together with your intelligence, abundantly informs you of our condition, what various administrations of providence wee have passed thorow, and we still lie betwixt hopes and feares, a fit temper for working, the God of all grace inable us to improve it. As our hopes are not such as may make us secure, so neither doe our feares prevaile to the casting away of our confidence. Your owne late condition, together with this Declaration of our present, may acquaint you with the certain, though subtle Anthonours and Fomenters of these our confused conflicts, which we conceive to be the Hierarchicall faction, who

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have no way to peace and safety, but through the trouble of others. Our prayers and endeavours according to our measure have been, and shall be for the supplanting and rooting up whatsoever we find to be prejudiciall to the establishment of the Kingdom of Christ, and the peace of our Sovereign. And that this Declaration of our selves may not leave you unsatisfied, wee think it requisite further to expresse, that the desire of the most godly and considerable part amongst us, is, that the Presbyterian Government, which hath just and evident foundation, both in the Word of God, and religious reason, may be established amongst us, and that (according to your intimation) we may agree in one Confession of Faith, one directory for worship, one publick Catechisme and form of Government, which things, if they were accomplished, wee should much rejoyce in our happy subjection to Christ our Head, and desired association with you our beloved Brethren: For the better effecting whereof, we thought it necessary, not onely to acquaint you with what our desires are in themselves, but also to You, that is, that what shall seem most fit to the wisdom of that grave and Religious Assembly, may be taken for the furtherance of our endeavours in this kind. We understand that our Parliament hath been before-hand with us in this intimation, and it cannot be but our duty, who are so much concerned in the businesse, to adde what power the Lord hath given, with you, to the same purpose. This designe and desire of ours hath evenesse on the left hand, and dissenting Brethren on the right, but we doubt not that as our hearts justifie us that our intentions are right, and such as wee conceive tend most directly to the glory of God, and peace of the Churches of the Saints: So (by your brotherly concurrence in the most speedy and effectuall way you can find out) the worke will in Gods due time receive a prayed for, and hoped for issue. We shall not need by any arguments from mutuall Nationall interest (though we know ye will not over-look these) to inforce this request, the same bond wherewith we are all united in one Lord Jesus Christ, wee are assured, will alone ingage your faithfull endeavours in this businesse. To him we commit you, with these great and important Affairs you have in hand. Be pleased to accept of these, as the expression of the mindes of our many Godly and Faithfull Brethren, whose hearts we doubt not of, neither need you, though their hands in regard of the suddennesse of this opportunity, could not be subscribed, together with ours, who are

*Your most affectionate Friends, and Brethren in
the work of the Lord.*

London, July 23. 1642.

Sc Subscriber.

His Majesties Letter to the Generall Assembly of the Church of Scotland.

CHARLES Rex.

Trusty and wel-beloved, wee greet you well.

IN the midst of our great and weighty affairs of our other Kingdoms, which God Almighty who is privy to our intentions, and in whom we trust, will in his own time bring to a wished and peaceable conclusion. Wee are not unmindfull of that duty which we owe to our ancient and native Kingdom, and to the Kirk there now met together by their Commissioners in a Nationall Assembly. God whose Vicegerent we are, hath made us a King over divers Kingdomes: and we have no other desire or designe but to governe them by their own Laws and the Kirks in them by their own Canons and Constitutions; where any thing is found to be amisse, we will endeavour a Reformation in a fair and orderly way, and where a Reformation is settled, we resolve with that authority wherewith God hath vested us, to maintaine and defend it in peace and liberty against all trouble that can come from without, and against all Heresies, Sects and Schismes which may arise from within. Nor do we desire any thing more in that Kingdom, and when we

shall heare of it, it shall be a delight and matter of gladnesse to us) then that the Gospel be faithfully preached throughout the whole Kingdom to the utmost skirts and borders thereof, knowing that to be the mean of honour to God, of happinesse to the people, and of true obedience to us; and for this effect that holy and able men be put in places of the Ministry, and that Schools and Colledges may flourish in Learning and true Piety. Some things, for advancing of those ends we did of our own accord promise in the Letters to the last Assembly, and we make your selves Judges who were witnesses to our actions when we were there in person, whether wee did not performe them both in the point of Presentations which are in our hands, and in the liberall provision of all Universities and Colledges of the Kingdom, not only above that which any of our Progenitors had done before us, but also above your own hopes and expectation. We do not make commemoration of this our beneficence either to pleasure our selves, or to stop the influence of our Royall bounty and goodnesse for hereafter, but that by those reall demonstrations of our unfeigned desires and delight to doe good, yee may be the more confident to expect from us whatsoever in Justice wee can grant, or what may be expedient for you to obtain. Wee have given expresse charge to our Commissioner to see that all things be done there orderly and peaceably as if wee were present in our own person, not doubting but in thankfulness for your present estate and condition you will abstain from every thing that may make any new disturbance, and that yee will be more wise then to be the enemies of your owne peace, which would humble others and ruine your selves. We have also commanded our Commissioner to receive from you your just and reasonable desires, for what may further serve for the good of Religion, that taking them to our consideration, we may omit nothing which may witness us to be indeed a nursing Father of the Church wherein wee were borne and baptized, and then if you be not happy you may blame not us but your selves. And now what doe wee againe require of you but that which otherwise you owe to us as our Sovereigne Lord and King? even that you pray for our prosperity, and the peace of our Kingdomes, that you use the best means to keep our people in obedience to us and our Lawes, which doth very much in our personall absence from this our Kingdom depend upon your preaching and your own exemplary loyalty, and faithfulness, and that against all such jealousies, and suspicions, and sinister runnours, as are too frequent in these times, and hath been falsified in time past, by the reality of contrary events; you judge of Us, and our Professions by our actions, which wee trust, through God, in despite of malice, shall ever go on in a constant way for the good of Religion, and the well-fare of our People, which is the chiefest of our intentions and desires: And thus Wee bid you farewell.

Given at Our Court at Leicester, the 23 of July, 1642.

To the Kings most excellent Majesty the hearty thanksgiving, and humble Petition of the Generall Assembly met at Saint Andrews, the 27. July. 1641.

OUR hearts were filled with great joy and gladnesse at the hearing of your Majesties Letter, which was read once and againe in face of the Assembly, every line thereof almost either expressing such affection to the reformed Religion, and such royall care of us as we could require from a Christian Prince, or requiring such necessary duties from us, as we are bound to performe as Ministers of the Gospell, and Christian subjects: for which, as solemne thanks were given by the Moderator of the Assembly; So doe we all with one voyce in all humility present unto your Majesty the thankfulness of our hearts, with our earnest prayers to God for your Majesties prosperity and the peace of your Kingdomes, that your Majesty may be indeed a nursing Father to all the Kirks of Christ in your Majesties Dominions, and especially to the Kirke of Scotland honoured with your Birth and Baptisme, promising our most serious endeavours by Doctrine and life to advance the Gospell of Christ; and to keepe the people in our charge in unity and peace, and in all loyalty and obedience to your Majesty and your Lawes. Your Majesties commands

your Commissioner the Earle of *Dumfermling* to receive from us our just and reasonable desires for what may further serve for the good of Religion here, the favours which we have received already, and your Majesties desire and delight to doe good expressed in your Letter, are as many encouragements to us, to take the boldnesse in all humility to present unto your Majesty (beside the particulars recommended to your Majesties Commissioner) one thing which for the present is the chiefeft of all our desires, as serving most for the glory of Christ, for your Majesties honour and comfort, and not onely for the good of Religion here, but for the true happinesse and peace of all your Majesties Dominions, which is no new motion, but the prosecution of that same which was made by the Commissioners of this your Majesties Kingdome in the late Treaty, and which your Majestie with advice of both Houses of Parl. did approve in these words. 'To their desire concerning unitie in Religion, and uniformity of Church government as a speciall meanes for conserving of peace betwixt the two Kingdomes, upon the grounds and reasons contained in the paper of the 10. of *March* given in to the Treatie and Parliament of *England*; It is answered upon the fifteenth of *June*, That his Majestie with advise of both Houses of Parliament doth approve of the affection of his subjects of *Scotland*, in their desire of having conformitie of Church government between the two Nations; and as the Parliament hath already taken into consideration the reformation of Church government, so they will proceed therein in due time, as shall best conduce to the glory of God, the peace of the Church, and of both Kingdomes. The eleventh of *June* 1642. In our Answer to a Declaration sent by the now Commissioners of this Kingdome from both Houses of Parliament, we have not onely pressed this point of unitie in Religion and uniformity in Church-government as a meane of a firme and durable union betwixt the two Kingdomes, and without which former experience putteth us out of hope long to enjoy the purity of the Gospell with peace; but also have rendered the reasons of our hopes and confidence as from other considerations, so from your Majesties late Letter to this Assembly, that your Majestie in a happy conjunction with the Houses of Parliament will be pleased to settle this blessed Reformation, with so earnestly desired a peace in all your Dominions. And therefore wee your Majesties most loving subjects in name of the whole Kirks of *Scotland* represented by us, upon the knees of our hearts doe most earnestly and humbly beg that your Majestie in the death of your royall wisdom, and from your affection to the true Religion, and the peace of your Kingdomes; may be moved to consider that the God of Heaven and Earth is calling for this Reformation at your hands, and that as you are his Vice-gerent, so you may be his prime instrument in it. If it shall please the Lord, which is our desire and hope, that this blessed unitie in Religion and uniformity of government shall be brought about; your Majesties conscience in performing of so great a duty shall be a Well-spring of comfort to your selfe, your memory shall be a sweet favour, and your name renowned to all following generations. And if these unhappy commotions and divisions shall end in this peace and unity, then shall it appeare that in the providence of God they were but the noyse of many waters, and the voyce of a great thunder before the voyce of Harpers, harping with their Harps, which shall fill this whole Iland with melody and mirth and the name of it shall be, The Lord is there.

*Extracted forth of the booke of the Generall Assembly by me sir Archebald Ihonston of Warne-
roun Knight Clerke thereto, witnessing my signe and subscription mannall.*

This Petition was presented by the Lord Maitland, August 11. 1642.

*An Answer by the Generall Assembly of the Kirke of Scotland, to the Declaration sent
by the Parliament of England.*

THe Generall assembly of the Kirk of *Scotland* having received a Declaration sent unto them by the Commissioners of this Kingdome now at *London*, from the honourable Houses of the Parliament of *England*, expressing their care to prevent the effusion of Christian blood in that

Kingdome, and their affections to reformation both In Kirk and State and having taken the same to such consideration as the importance of so weighty matters, and the high estimation they have of so wise and honourable a meeting as is the Parliament of *England*, did require; have with univ-
ersall consent resolved upon this following Answer.

1. That from the receipt sense of the goodnesse of God in their owne late deliverance, and from their earnest desire of all happinesse to our native King and that Kingdome, they blesse the Lord for preserving them in the midst of so many unhappy divisions and troubles from a bloody intestine warre, which is from God the greatest judgement, and to such a Nation the compend of all calamities. They also give God thanks for their former and present desires of a reformation especially of Religion, which is the glory and strength of a Kingdome, and bringeth with it all temporall blessings of prosperity and peace.

2. That the hearts of all the members of this Assembly, and of all the well-affected within this Kingdome are exceedingly grieved and made heavy, that in so long a time against the professions both of King and Parliament, and contrary to the joynt desires and prayers of the godly in both Kingdomes, to whom it is more deare and precious then what is dearest to them in the world; the Reformation of Religion hath moved so slowly, and suffered so great interruption. They consider that not onely Prelats, formall Professors prophane and worldly men, and all that are Popishly affected, are bad Counsellors and workers, and doe abuse their power, and bend all their strength and policies against the worke of God, but the God of this world also with principalities and powers, the Rulers of the darknesse of this world, and spirituall wickednesse in high places, are working with all their force, and fraud in the same oppositions, not without hope of successe, they having prevailed so farre from the beginning, that in the times of the best Kings of *Iudea* of old, and the most part of the Reformed Kirkes of late, a through and perfect Reformation of Religion, hath bene a worke full of difficulties, yet doe they conceive that as it ought first of all to be intended, so should it be above all other things, with confidence in God, who is greater then the world, and he who is in the world, most seriously indeavoured. And that when the Supream providence giveth opportunity of the accepted time and day of salvation, no other worke can prosper in the hands of his servants, if it be not apprehended, and with all reverence and faithfulness improved. This Kirke and Nation, when the Lord gave them the calling, considered not their owne deadnesse, nor staggered not at the promise through unbelieve, but gave glory to God: And who knoweth (we speake it in humility and love, and from no other mind then from a desire of the blessing of God upon our King and that Kingdom) but the Lord hath now some controversie with *England*? which will not be removed, till first and before all the worship of his Name, and the Government of his house be settled according to his owne will. When this desire shall come, it shall be to *England*, after so long deferred hopes, a Tree of life, which shall not onely yeeld temporall blessings unto themselves, but also shall spread the branches so far, that both this Nation, and other reformed Kirkes, shall find the fruits thereof to their great satisfaction.

3. The Commissioners of this Kingdome, in the late Treaty of Peace, considering that Religion is not onely the meane of the service of God, and saving of Soules, but it is also the Base and foundation of Kingdomes and States, and the strongest bands of the subjects to their Prince in true loyalty, and to knit the hearts of one to another in true unity and love, they did with preface of all due respect and reverence, far from arrogance or presumption, represent in name of this Kingdome, their serious thoughts and earnest desires for unity of Religion, that in all his Majesties Dominions there might be one confession of Faith, one directory of worship, one publick Catechisme, and one forme of Kirke government; this they conceived to be acceptable to God Almighty, who delighteth to see his people walking in truth and unity: To be a speciall meanes for consenting of peace betwixt the Kingdomes, of easing the Kings Majestie, and the publicke government of much trouble, which ariseth from differences of Religion, very grievous to Kings and estates; of great content to the King himselfe, to his Nobles, his Court, and all his people, which
occasioned

occasioned to be abroad, without scruple to themselves, or scandall to others, all may resort to the same publick worship, as if they were at their owne dwellings; of suppressing the names of Heresies, and Sects, Puritans, Conformists, Separatists, Anabaptists, &c. which doe rent asunder the bowels both of Kirke and Kingdome; of despaire of successe, to Papists and Recusants to have their profession, which is inconsistent with the true Protestant Religion and authority of Princes, set up againe; and of drawing the hearts and hands of Ministers from their unpleasant and unprofitable controversies to the pressing of mortification, and to treatises of true piety and practical Divinity. The Assembly doth now enter upon the labour of the Commissioners, unto which they are encouraged not onely by their faithfullnesse in the late Treaty, but also by the zeale and example of the generall Assemblies of this Kirk in former times, as may appeare by the Assembly at *Edenb. Decemb. 25.* in the yeare 1556. which ordained a letter to be sent to *England* against the Surplice, Tippet, Corner-cap, and such other Ceremonies as then troubled that Kirke, that they might be removed. By the Assembly at *Edenb. Aprill 24.* 1583. humbly desiring the Kings Majestie to command his Ambassadour then going to *England*, to deale with the Queene, that there might be an union and band betwixt them and other Christian Princes and Realmes professing the true Religion, for defence and protection of the word of God, and professors thereof against the persecution of Papists and Confederates joynt and unite together by the bloody league of *Trent*, as also that her Majesty would disburden their brethren of *England* of the yoke of Ceremonies imposed upon them against the liberty of the Word. And by the Assembly at *Edenburgh. March 3.* 1589. ordaining the Presbytery of *Edenburgh* to use all good and possible meanes for the reliefe and comfort of the Kirk of *England* then heavily troubled for the maintaining the true Discipline and Government of the Kirk, and that the Brethren in their private and publick prayers recommend the estate of the afflicted Kirk of *England* to God, while now by the mercy of God the conjunction of the two Kingdomes in many wayes increased, the zeale of the generall assembly towards their happinesse ought to be no lesse; But besides these, the Assembly is much encouraged unto this duty both from the Kings Majesty and his Parliament joyntly in their answer to the proposition made by the late Commissioners of the Treaty in these words; *To their desire concerning unity of Religion, and uniformity of Kirk Government as a speciall meanes for conserving of peace betwixt the two Kingdomes upon the grounds and reasons contained in the paper of the 10. of March and given in to the Treaty and Parliament of England: It is answered upon the 15. of June that his Majesty with advice of both Houses of Parliament, doth approve of the affection of his Subjects of Scotland, in their desire of having conformity of Kirke government betwixt the two Nations, and as the Parliament hath already taken into consideration the Reformation of Kirke government, so they will proceed therein in due time as shall best conduce to the glory of God the peace of the Kirk and of both Kingdomes.* And also severally. For his Majesty knoweth that the custody, and vindication, the conservation, and purgation of Religion are a great part of the duty of civill authority and power. His Majesties late practise while he was here in person, in resorting frequently to the exercises of publick worship, his royall actions in establishing the worship and government of this Kirk in Parliament, and in giving order for a competent maintenance to the Ministry and Seminaries of the Kirk, and his Majesties gracious letter to the Assembly, (seconded by the speech of his Majesties Commissioner) which contains his religious exprestion: *where any thing is amisse we will endeavour a Reformation in a faire and orderly way, and when Reformation is settled, we resolve with that authority wherewith God hath vested us, to maintaine and defend it in peace and liberty against all trouble that can come from without, and against all Heresies, Sects, and Schismes, which may arise from within.* All these doe make us hopefull that his Majesty will not oppose, but advance the worke of Reformation; In like manner the Honourable Houses of Parliament as they have many times before witnessed their zeale, so now also in their Declaration sent to the Assembly, which not onely sheweth the constancy of their zeale, but their great grieve that the worke hath been interrupted by a malignant party of Papists, and evill affected persons, especially of the corrupt and dissolute

Clergy

Clergy by the incitement and instigation of Bishops and others; their hopes according to their earnest desire, when they shall returne to a peaceable and Parliamentary proceeding, by the blessing of God, to settle such a Reformation in the Church, as shall be agreeable to Gods word, and that the result shall be a most firme and stable union betweene the two Kingdomes of *England* and *Scotland*, &c. The Assembly also is not a little encouraged by a Letter sent from many reverend brethren of the Kirk of *England*, expressing their prayers and endeavours against every thing which shall be found prejudiciall to the establishment of the Kingdome of Christ, and the peace of your Sovereigne. Vpon these encouragements, and having so patent a doore of hope, the Assembly doth confidently expect that *England* will now bestir themselves in the best way for a Reformation of Religion, and doe most willingly offer their prayers and uttermost endeavours for furthering so great a worke wherein Christ is so much concerned in his glory, the King in his honour, the Kirk and Kingdome of *England* in their happinesse, and this Kirk and Kingdome in the purity and peace of the Gospell.

4. That the Assembly also from so many reall invitations are heartned to renew the proposition made by the forenamed Commissioners of this Kingdom for beginning the work of Reformation at the uniformity of Kirk government: for what hope can there be of unity in Religion, of one confession of Faith, of one form of Worship, and one Catechisme, till there be first one form of Ecclesiasticall Government? yea, what hope can the Kingdome and Kirk of *Scotland* have of a firme and durable peace, till Prelacy, which hath been the mayne cause of their miseries and troubles first and last, be plucked up root and branch, as a plant which God hath not planted, and from which no better fruits can be expected then such sowre Grapes, as this day set on edge the Kingdom of *England*?

5. The Prelaticall Hierarchy being put out of the way, the work will be easie, without forcing of any conscience, to settle in *England* the Government of the Reformed Kirks by Assemblies. For although the Reformed Kirks doe hold without doubting their Kirk Officers and Kirk Government by Assemblies higher and lower in their strong and beautifull subordination to be *Iure Divino*, and perpetuall, yet Prelacie as it differeth from the office of a Pastor is almost universally acknowledged by the Prelates themselves and their adherents, to be but an humane ordinance introduced by humane reason, and settled by humane Law and custome for supposed conveniencies, which therefore by humane authority, without wronging any mans conscience may be altered and abolished upon so great a necessity as is a hearty conjunction with all the reformed Kirks. a firme and well-grounded peace betwixt the two Kingdomes formerly divided in themselves, & betwixt themselves by this partition wall, and a perfect union of the Kirks in the two Nations, which although by the providence of God in one Island and under one Monarch, yet ever since the reformation, and for the present also, are at greater difference in the point of Kirk government, which in all places hath a powerfull influence upon all the parts of Religion, then any other reformed Kirks, although in Nations of greatest distance, and under divers Princes.

6. What may be required of the Kirk of *Scotland* for furthering the worke of uniformitie of government, or for agreeing upon a common confession of faith, Catechisme, and directory for worship, shall according to the order given by this Assembly be most willingly performed, by us, who long extreainly for the day when King and Parliament shall joyn for bringing to passe so great, so good a work. Then all wars and commotions ceasing, all superstition, Idolatry, Sects, and Schismes being removed, as the Lord is one, so his name may be one amongst us, and mercy and truth, righteousness and peace meeting together and kissing one another, may dwell in this Island.

Extracted forth of the Booke of the Generall Assembly by me Sir Archibald Johnston of Worneston Knight, Clerke thereto, Witnessing my signe and subscription manuell.

A. Johnston Cler. Eccle.

This Declaration was presented to the Parliament by the Lords Commissioners on the 25. of August. 1642.

**The Answer of the generall Assembly of the Kirk of Scotland to the
Letter sent by the Ministers of England.**

By our Answer to the Declaration sent unto us from the honourable Houses of Parliament, you may perceive that your Letter, which came into our hands so seasonably, was not only acceptable unto us, but hath also encouraged us to renew, both to the Kings Majesty and the Houses of Parliament, the desires of the late Commissioners of this Kingdome for unity in Religion in the more particular manner by you. We cannot be ignorant but the opposition from Satan and worldly men in Kirk and Prelacy will still be vehement as it hath been already. But we are confident through our Lord Jesus Christ that the prayers and endeavours of the godly in both Kingdomes will bring the work to a wished, blessed issue. Th' whole Nationall Kirk is so much concerned in that reformation and unity of Religion in both Kingdomes, that without it we cannot hope for any long time to enjoy our purity and peace, which hath cost us so dear, and is now our chiefest comfort and greatest treasure; which one cause (beside the honour of God and the happiness of the people of God in that Kingdome more desired of us then our lives) is more then sufficient to move us to contribute all that is in our power for bringing it to passe. And since we have with so great liberty made our desires and hopes known both to King and Parliament, it is a duty incumbent both to you and us, who make mention of the Lord, and are Watchmen upon the walls of Jerusalem, never more to keepe silence, nor to hold our peace day nor night, till the righteousnes of Zion be forth as brightness and the salvation thereof as a Lamp that burneth. And if it shall please the Lord to move the hearts of King and Parliament to hearken unto the motion (for which end we have resolved to keep a solemn Fast and humiliation in all the Kirks of this Kingdome) the mean by which we have prevailed in times past, we wish that the work may be begun with speed, and prosecuted with diligence by the joynt labours of some Divine in both Kingdomes who may prepare the same for the view and examination of a more frequent Ecclesiastick meeting of the best affected to Reformation there, and of the Commissioners of the Generall Assembly here, that in the end it may have the approbation of the Generall Assembly here and of all the Kirks there in the best way that may be: we wish and hope at last in a Nationall Assembly. Our Commissioners at *Edenburgh* shall in our name receive and returne answers for promoting so great a work, which we with our hearts and soules recommend to the blessing of God, and continue;

St. Andrews the 5. of August 1642. A. J. H. Clerk.
Your loving Brethren and fellow-labourers, the Commissioners of the Generall Assembly, subscribing by our Moderator and Clerk, *Robert Downlass, Moderator, A. J. H. Clerk, Esq.*
Veracopia.
This Letter was delivered by the Lord Martin at the 26. of August 1642.

**A Commission of the Generall Assembly, for some publicke Officers
of this Kirk, and for prosecuting the desires in their Petition to his Majesty, and in their Answer to the Parliament of England, Declaration.**

St. Andrews the 5. of August 1642. A. J. H. Clerk.

The Generall Assembly considering the laudable custom of this Kirk for to appoint some Commissioners in the interim betwixt Assemblies for presenting of overtures and presenting the other desires of the Kirk to his Majesty, the Lords of his Counsell, and Estates of Parliament. And taking to their consideration the present condition of the Kirk of England,

with the Declaration, there sent down from the Parliament, and some reverent Brethren of the Ministry with their own answer to the Parliament and Ministry, and the humble supplication to his Majesty for unity of Religion, and uniformity of Church Government, and withall remembering the desires to the Honourable Lords of his Majesties secret Counsell and to be Commissioners appointed by the King and Parliament for conservation of the common peace, that they would join their concurrence in their desires to his Majesty and Parliament and directions to the Commissioners of this Kingdome at London, for the time and likewise considering their good hopes from Gods gracious favour to this Island, That by his good providence he will in his own way and time, seele a great work through this whole Isle. And that it is both our earnest desire and Christian duty, to use all lawfull meanes, and Ecclesiastick wayes for furtherance of so great a work continuance of the common peace betwixt these Nations and keeping a Bretherly correspondence betwixt these Kirks. Therefore the Assembly thinks it necessary before their dissolving, to appoint, and by these presents does nominate and appoint Master *Andrew Ramsay, Alexander Henderson, Robert Douglas, William Colclough, William Bennet, Ministers of Edinburgh, Master William Aitken, Minister at Saine Cuthberts, Master James Robertson, John Loros, Robert L. Ghin, Commissioners for Dalketh to this Assembly, Master Andrew Blackhall, James Fleming, Robert Ker, Commissioners for Haddington to this Assembly, Master George Hamilton, Robert Blair, Arthur Marston, David Dalglish, Andrew Bennet, Walter G. L. John Macrae, John Smith, George Gillespie, John Ross, John Duncan, Walter Bruce Commissioners for the Presbyteries within the Province of Fyffe, Master David Calderwood, Minister of Pencauld, M. John Adamson, Principall of the Colledge of Edinburgh, Master John Strange, Principall of the Colledge of Glasgow, Master David Dickson, Master James Bonar, Master Robert Rastie, M. John Bell, M. Robert Ramsay, Master George Young, M. Henry Galtory, M. Samuel Oustlin, M. John Robertson, Minister at Saine John, M. James Robertson, Minister at Dundee, M. John Home, M. Andrew Cairn, M. William Gault, M. Samuel Rutherford, M. James Merriente, M. Alexander Monro, M. Robert Murray, M. John Collan, Andrew Dunashon, Silvester Canino, M. Gell. McKesse, Ministers, Marquess of Argyle, Earle of Limerdale, Glencairne, Ringborne, Eglintoun, Wemyss, C. G. L. Lord Gordon, Marquis and Baccarus, Sir Patrick Hepburne of Waddinton, Sir David Home of Waddinton, Sir David Ogilvie of Lutcher, Sir David Barclay of Collenoe, John Henderson of Fordell, M. George Wintaham of Libbertown, Sir Robert Drummond, Sir William Carmichael, John Bury, Thomas Paterson, John Simple, John Kennedy of Aire, John Leslie from Aberdeen, William Clendinning, John Collier, Ruling Elders with the concurrence of the Procurator for the Kirk, and grants to them full power and Commission in this intimation, betwixt and the next Assembly, for to meet and convene at Edinburgh on the 17. day of August, and upon another day, and in any other place as they shall thinke convenient. and being met and convened, or any five of them there being always twelve Ministers present, with full power far to consider and perform: what they finde necessary for the Ministry, by preaching, supplicating, preparing of draughts of one confession, one Catechisme, one Directory of publicke worship, which are always to be revised by the next general Assembly, and by all other lawfull and Ecclesiastick wayes for the furtherance of Gods great work, in this union of this Island in Religion and Kirk Government, and for continuance of our own peace at home and of the common peace betwixt the Nations, and keeping a good correspondence betwixt the Kirks of this Island. Like as it shall please God to bless the prayers and endeavours of his saints for this blessed union, and that either the Lords, or Counsell, or Commissioners for peace, shall require your concurrence at home or abroad, by sending Commissioners with yours to his Majesty and Parliament for that effect, or that they themselves shall finde it necessary: The Assembly*

Assembly grants full power to them, not onely to concur, by all lawfull and Ecclesiastick wayes with the Councell and conservators of peace at home; but also for to send some to present and prosecute your desires and humble advice to his Majesty and the Parliament, and Ministry there, for the furthering and perfecting to great and so good a work. Take as with power to them to promote the other desires, overtures, and recommendations of this Assembly to the Kings Majesty, Lords of Councell, Session and Exchequer, and Commissioners from Parliament, for plantation of Kirks, for common burdens, or conservation of the common peace, and to the Parliament of this Kingdome, in case it shall fall out *pro re nata* before the next Assembly. And full like with as full power to them to proceed great and determine in any other matters to be committed to them by this Assembly, as if the same were here in particular inserted & with as ample power to proceed in all matters particularly or generally above mentioned as any Commissioners of generall Assemblies has had, and has been in use to have before. They being alwayes comptable and censurable by the next generall Assembly, for their proceedings thereanent.

Extracted out of the booke of Assembly, by me Sir Archibald Johnson, Clerk thereto.

An Aged the Assemblies desires to the Councell and Commissioners of Peace. Saint Andrew the 5. of Aug. 1642. Sess. 11.

THE Assembly being most desirous to use all, and to omit no lawfull meane or occasion to testifie their zeale, by dealing with God and man for furtherance of your desires of unity in Religion and uniformity of Kirk Government. And considering the great necessity that the Kirk and State contribute joyntly their best endeavours to this happy end: Therefore the joynts the Moderator, and the Commissioners from the generall Assembly, to supplicate with all earnestnesse and respect, the Lords of his Majesties Honourable Privy Councell; And likewise the Commissioners appointed by his Majesty and the Parliament, for conservation of the peace, that they may be pleased to concur with the Kirk, in the like desires to his Majesty and the Parliament of England; and in the like direction to the Commissioners of this Kingdom at London, for the time, that by all possible meanes Civill and Ecclesiastick, this blessed work may be advanced, and a happy settling betwixt his Majesty and his Parliament may be endeavored, and the common peace betwixt the Kingdoms continued and strengthened.

Extracted out of the Books of the generall Assembly, by me Sir Archibald Johnston Clerk thereto.

The Petition of the Commissioners from the generall Assembly of the Kirk of Scotland to the Lords of his Majesties Privie Councell.

Unto the right Honourable the Lords of his Majesties secret Councell.

The Moderator and Commissioners of the late generall Assembly at Saint Andrewes humbly sheweth,

THAT whereas the Assembly being most desirous to use all, and to omit no lawfull meanes or occasion to testifie their zeale, by dealing with God and man, for furtherance of their desires of unity in Religion, and uniformity of Kirk Government; and considering the great necessity that the Kirk and State contribute joyntly their best endeavours to this happy end: did therefore injoynt us to supplicate with all earnestnesse and respect, your Lordships, as also the Commissioners of Parliament, for conserving of peace. That your Lordships may be pleased to

concur with the Kirk in the like desires to his Majesty and the Parliament of England, and in the like directions to the Commissioners of this Kingdome at London, for the time as the Acts of Assembly at Saint Andrews presented to your Lordships at Maire Leath purports. Therefore we do most earnestly supplicate your Lordships, that you would be pleased to read the same, and to concur with the National Kirk, in the like desires to his Majesty, and the Parliament of England, and in the like directions to the Commissioners of this Kingdome. And because the Commissioners for the peace are not present, we would earnestly intreat your Lordships in your wilcome to thinke upon the wayes whereby we may have occasion to present our petition to your Lordships also, for their best endeavours, and course with your Lordships and with the Kirk, That by all possible meanes, Civill and Ecclesiastick, this blessed work may be advanced and happy settling betwix his Majesty and his Parliament, may be indeavoured, and the common peace betwix the Kingdomes continued and strengthened.

A Petition sent by the Lords of the secret Councell of the Kingdome, to his Majesty.

Most Sacred Saver of souls BY the enclosed Petition given in to us in names of the late generall Assembly, by their Commissioners, your Majesty will perceive their great earnestness for unity of Religion and uniformity of Kirk Government within your Majesties three Kingdomes which they have also at large expressed in their petition of the 27. of July, directed to your Majesty, from Saint Andrews, and in your Answer to the Parliament of England, and to your Commissioners, all which were produced and read in our Audience. And then in also we have founde a pregnant arguments, enforcing the equity of your desire, and necessity thereof, for the glory of God your Majesties honor, and a firme peace and union in all your Majesties Dominions. That as we finde our selves bound in duty to do every thing, from time to time, which may promote this necessary worke, lower, minor but continue all humble and earnest supplicants with them to entreat your Majesty (by a happy conjunction with your Parliament there) to bring about this so much desired union in Religion, and uniformity in Kirk Government with a happy peace in all your Majesties three Kingdomes, which undoubtedly will procure the increase of Gods blessing upon your Majesty and your royall Posterity, and rejoice the hearts of all your Subjects, and encourage us still to pray for your Majesties prosperous Reine over us.

Your Majesties faithfull Subjects and servants.

An Act discharging all Petitioners, in the name of the Kirk, men, without their knowledge.

Shir James Melville of Auldgirth **1643** **Session** The generall Assembly being informed, that after the Petition presented to the Lords of the Privy Councell by the Noblemen, Burgeses, and Ministers ecclesiastically met at Edinburgh, the said Melville had received a very gracious Answer: There was another Petition given in to your Lordships upon the day of your last entreated The Petition of the Nobility, Gentry, Burgeses, Ministers and Commons: Which as it was not accompanied with any one Minister to the Lords of Privy Councell, so all the Members of this Assembly did utterly and disavoweth any knowledge thereof, or assention thereto. And the Assembly conceiving that the Kings Majesty himselfe, and all the Courts, and Judicatories of this

this Kingdom, may be deluded and abused, and the Kirk in generall, and Ministers in particular, may be injured and prejudiced by the like practices hereafter: Do therefore prohibit and discharge all, and every one, to pretend or use the name of Ministers, to any Petition, Declaration, or such like, at any time hereafter, without their knowledge, consent, and assistance; And if any shall do in the contrary, Or Jaimes Presbyteries, and Provincial Assemblies to proceed against them with the highest censures of the Kirk.

An Indiction for, Fast, and the Causes thereof

At Saint Andromes the 6. of August, 1642

The generall Assembly being desirous by all means to promote the great worke of unity in Religion, and uniformity in Church Government, in all these three Kingdomes, for which the Assembly has humbly supplicate the Kings Majesty, and Remonstrate their desires to the Parliament of *England*, lest they should be wanting in any meanes that may further so glorious and so good a worke, do ordain, that not onely the said Declaration to the Parliament, and Supplication to the Kings Majesty, shall be accompanied with the earnest Petitions and prayers of the whole Brethren in private and publique, for the Lords blessing thereunto, according to the laudable custom of our Predecessours, who in the year of God 1591. Ordained that the Brethren in their private and publique Prayers, recommend to God the afflicted Estate of the Church of *England*. But having just cause of feare, that the iniquities of the Land, which to much abound, may marre this so great a Worke, Do also ordain a Solemn Fast to be kept on the second Lords Day of September, and the Wednesday following throughout the whole Kingdome, for the causes after specified:

1. Great Ignorance, and all sort of wickednesse among the greater part, security, great formality, and unfruitfulness among the best, and unthankfulness in all, and unchristianity in Ireland, and daily more and more threatned in *England* through the lamentable division betwixt the King and his Parliament there, tending to the subversion of Religion, and peace in all the three Dominions.

2. That God may graciously bless the Supplication of the Assembly to the Kings Majesty, and their motion to the Parliament of *England*, for unity in Religion, and uniformity of Church government, and all other meanes which may serve for the promoting of so good a worke, and the advancement of the Kingdome of Christ every where.

3. That God may powerfully overturn all wicked Plots, and designs of Antichrist and his followers, and all divisive motions against the course of Reformation, and the so much longed for Union of the King and Parliament.

4. That God may bless the Harvest.

The Order for my Lord Maillands going to his Majesty, and the Commissioners of this Kingdome

The generall Assembly considering the necessity of sending some Persons of good words and quality, far to present their humble supplication to his Majesty, and to deliver their petitions to the Commissioners of this Kingdome now at *London*, with their Declaration to the Parliament of *England*, and Answer to some well affected Ministers in the Kirk, and having obtained knowledge of the worth, ability, and faithfulness of *John Lord Mailland*, one of the number who being witness of all their intentions and proceedings, can best relate their true loyalty and

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and respect to their Sovereign, and brotherly affection to the Kirk and Kingdom of England therein. There ore does unanimously require his Lordships pains by repairing to Court and to London, for the premises which hereby they commit to his diligence and fidelity, willing his Lordship to make account of his proceedings herein to their Commissioners appointed to sit at Edinburgh.

The humble Petition of the Lord Vicount of Mountgomery of Aires, Sir John Colclough Knight Collonell, and divers others undersubscribing, and most part of the Scottish Nation in the North to the general Assembly convened

at Saint Andremes, July 1642 and

Humbly sheweth

That whereas your Petitioners by the great blessing of the Lord, enjoyed for a little while a peaceable and fruitfull Ministry of the Gospell; yet through our own abuse of so rich a mercy, and through the tyranny of the Prelates, we have bin spoyled a long time of our Ministers (a yoke to many of us heavier then death) who being called into Scotland, were not altogether unusefull in the day of your need, and we having bin oppressed and scattered, as Sheepes who have no Shepherd: Now at last the wise and righteous hand of the Lord by the sword of the Rebels hath bereft us of our friends, spoyled us of our goods and left us but a few, and that a poore handful of many, and hath chased from us the rest that were called our Ministers, the greatest part whereof we could scarce esteeme such as being rather officers to put the Prelates injuries upon an occasion, then feeders of our foules: so that now visited with the sword and sicknesse, and under some apprehension of famine, starveth we shall taste of the worst of all plagues to be altogether deprived of the Ministry of the Word we shall become in so much a worse condition then any Pagans, as that once we enjoyed a better, neither know we what hand to turne us to for help, but to the Land and so farre obliged by the Lords late rare mercies and so much indebted to furnish help of that kinde a Land whence many of us draw our blood and breath, we have (pardon the necessary boldnesse) some of our owne Ministers now late, who were so lately plucked from us so sore against their own and our wils yea the Land that so tenderly in their boomes received our poore out-casts, and that hath already sent us to rich a supply of able and prosperous souldiers to revenge our wrong.

Therefore although we know that your zeale and brotherly affection would urge you to oblige us without our advertisement, yet give us leave in the bowels of our Lord Jesus Christ, to intreat, if there be any consolation in Christ, if any comfort of love if any fellowship of the spirit, if any bowels of mercy, that now in this nick of time, that now when the sword of the enemy making way for a more profitable entertainment of the Gospell, having also banished the Prelates and their followers, when our extremity of distresse, and the faire hopes of speedy settling of peace hath opened so faire a doore to the Gospell, you would take the cause of your yonger sister that hath no breis, to your serious consideration, and pity poore Macedonians, crying unto you, that you would come over and helpe us, being the servants of the God of your Fathers, and claiming interest with you in a common Covenant that according to the good hand of God upon us, you may lend us Ministers for the House of our God. We do not intreat you to preferre us to you the way or the number, but in the view of all the finger of the Lord pointing at these whom though perlocution of the Prelates draw from us, yet our interest in them could not be taken away, wherein we trust in regard of severall of them called home by death, your bounty will sweadde such able men of your own that may help to lay the foundation of Gods House according to the pattern, but for these so unjustly rest from us, not onely our necessity, but equity pleads, that either you would presently lend them all over which were

a work

a worke to be paralleled to the glory of the Primitive times, or at least you would declare them transportable, that when invitators shall be sent to any of them, wherein they may discern a call from God, there may be no difficulty in their leaving them thence, but they may come backe to perfect what they began, and may get praise and fame in the Land wherethey were put to shame; neither are you to question your power over us to do so, or crave a precedent of your own practice in that kind for our extraordinary need; calling on you furnishes you with power to make this a precedent for the like cases hereafter. Herein if you shall lay aside the particular concernment of some few places which you may easily out of your rich nutcricks plant again, and make use of your publique spirits, which are not spent, but increase by your so many noble designs; you shall leave upon us and our posterity the stamp of an Obligation that cannot be delete, cannot be expulsed, you shall send to all the neighboring Churches a pattern and erect for after ages a monument of self-denying tender zeal, you shall disburden the Land of the many out-casts, who will follow over their Ministers & you shall make it appear that the Church's bounty of the Prelates, which at first cast some of these men over to us, is not comparable with the chearfull liberality of a rightly constitute generall Assembly, to whom we are perswaded the Lord will give seed, for the loan which you bestow on the Lord; yea, the day may come when a generall Assembly in this Land may return to you the first fruits of thanks for the planting of your free gift. And although you were scant of furniture of this kind your selves or might apprehend more need then formerly, yet doubtlesse your bowels of compassion would make your deep poverty, even in a great trial of affliction abound to the riches of your liberality; but now seeing you abound in all things, and have formerly given so ample a proof of your large bestowing on Churches abroad in *Germanie* and *France*, knowing that you are not wanted in well-doing, we confidently promise our selves in your name that you will abound in this grace also, following the example of our Lord and the Primitive Churches, who sent out alwayes Disciples in pairs. But if herein our hopes shall faile us, we shall not know whether to wish that we had died with our brethren by the Enemies hand; for we shall be as if it were said unto us, Go serve other gods; yet look we for another kind of answer at your hands; for in these you are to us as an Angel of God: we have sent these bearers, *Matter John Borsley M. D. &c.* our brethren, who may more particularly in time you of our care and desires, that at their return they may reflect the bowels of

Your most instant and earnest supplicants,

Subscribed by fourty six score and seven persons.

A Petition from the North parts of Ireland, to the generall Assembly, the 20. of July 1642. With the Act and Commission of the Assembly, answering the same. At S. And ew's the 6. of Aug. 1642.

The Act giving Commiſſion to the Ministers sent to Ireland.

THE Assembly having received a Petition, subscribed by a considerable number in the North of *Ireland*, intimating their deplorable condition through want of the Ministry of the Gospel, occasioned by the tyranny of the Prelates and the sword of the Rebels; and desiring to have Ministers especially such as had bin chased from them by the persecution of the Prelates and some others to be added either to be sent presently over to reside amongst them, or declared transportable; that upon invitation from them, they might go and settle them together with some particular petitions, desiring the return of some particular Ministers who had laboured

laboured the therefore all which the Assembly has taken to their serious consideration, being
 small heartily willing to sympathize with every member of Christ his body, and though never
 foregoing much more than a gratiation there which their whole part was a branch of the Lords
 vine in this world. In which solitude they will be loath to stirre without their owne harm, &
 stretch themselves beyond their owne measure, so they dare not be wanting to the enlarge-
 ment of Christs Kingdome, where for loud a cry of so extreme need they could not but stirre
 up the bowels of Christian compassion, and although they conceive that the present unquiet
 condition both of Church and State in the land will not suffer them (as yet) to looke any to
 wake constant about there, yet they have resolved to send over some for the present exigent,
 till the next generall Assembly by course, to stay there four months each one, (And therefore
 do hereby authorize and give Commission to the persons following to wit Master Robert Blair,
 Minister at Saint And *over M. James Hamilton, Minister at Dunfreis*, for the first four mo-
 neths, Master Robert Ramsay, Minister at Glasgow and Master John Alac clallane Minister at Kyr-
 kenbriggs, for the next four moneths, and to Master Robert Baden, professor of Divinity in
 the University of Saint Andrews, and Master John Livingston Minister at Strathmore, for the
 last four moneths to repair unto the North of Ireland and there to visit, instruct, exhort and
 encourage the scattered flocks of Christ to employ themselves to their utmost with all faith-
 fulness and singleness of heart in planting and watering according to the direction of Jesus
 Christ and according to the Doctrine and Discipline of his Kirk in all things, and if need be
 with the consent of such Ministers of the Army as are there to try and ordaine such as be
 found qualified for the Ministry, giving charge to the Persons aforesaid in the sight of God that
 they do staine in worship, in Discipline, and in their daily conversations, they study to approve
 themselves by the similitude of Jesus Christ and that they be contemptible to the generall Assembly
 of this Kirk in all things, and in case any of the above mentioned Ministers be impeded by sick-
 nesses or other with necessity detainted from this service, The Assembly ordains the Com-
 missioners residing at Edinburgh, for the publike affairs of this Kirk to nominate in their place
 well qualified men; which hereby are authorized to undertake the foresaid employment as if they
 had been expressly nominated in the face of this Assembly. And this although possibly it shall
 not fully satisfy the large expectation of their brethren in Ireland, yet the Assembly is con-
 fident they will take in good part at this time, that which is judged most convenient for their pre-
 sent condition, even a lent mice out of their own, not very great plenty, to supply the present
 necessity, requiring of them no other recompence, but that they in all cheerfulness may im-
 brace and make use of the Message of Salvation, and promising to enlarge your indebted bounty
 in the next Assembly, as they shall finde the work of the Lord requires, in the mean while
 wishing unto those who are sent, may come with the full blessing of the Gospel of peace; and
 recommending them, their labours, and those to whom they are sent, to the rich blessing of the
 great Shepherd of the flocke.

Witness our hand at Edinburgh this 14th day of June 1691.

P. N. 9 S.

